

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

EMILY ROBINSON, Publishing Agent.

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THE BUGLE.

Money and Slavery.

BAINEBRIDGE, August 28th '52.

FRIEND ROBINSON: The Spirit saith unto me write of all the evils that exist under the sun, that they may be done away. We read, the "The love of money is the root of all evil," if so, is it not the root from whence springs Slavery, Intemperance, Theft, and all the evils that distract society, and render this beautiful Earth of ours a moral, barren, and desolate waste; a vast desert on which appears scarcely a green leaf of truth to relieve the monotony of the scene.

From the time that Judas sold his Lord for thirty pence of silver to the present time, money has ruled the world. And at the present time, their name is Legion who are endeavoring as with a syren touch to turn every thing into money. The invitation was once given to all to come and drink of the water, and eat of the bread of eternal life without money and without price. But it is not so now, men have made merchandise of the word of God and have grown rich in the speculation.

It was the love of money that prompted those Dutch vessels to go to the coast of Africa and steal a cargo of slaves and bring them to this country,—and the result, who shall be able to compute, or who shall tell how great a master a little fire kindleth.

Slavery exists to day in the United States because the money power will it, and before it can be exterminated the love of money must be eradicated from the minds of the people. Truth, and not money, must be the standard to try men's principles, you will be, for I have strong faith in the immutability of Truth. The size of the purse must cease to be the standard of respectability, and it will cease when the reign of Truth and Reason will come, as come it most assuredly will. Then shall every man and woman stand shoulder to shoulder on the common level of humanity and equal rights. But let us not anticipate, for though now we see through a glass darkly, then shall we see face to face. For it doth not yet appear what we shall be.

Let us then work in earnest and to the purpose. We, means all who will, no matter how humble or what his occupation—do all that we can and that is all that is required of us; and while with one hand we seek to unloose the hand of Absolute Slavery at the South, let us with the other strive to unloose the bands of Limited Slavery at the North. By limited slavery I mean Wages Slavery, or that system of things that compels one person to work for fifty cents per day, and at the same time gives to another two, or four, or six, or eight, or sixty-eight dollars for a days work.

The same aggressive spirit that keeps up the one, sustains the other; and if it were possible, I sometimes think the air we breathe, and the sunlight we enjoy would be divided up and sold to the highest bidder, and those with the most money, as a natural consequence, would enjoy the greatest share of these inestimable blessings; the same as the green earth is now divided up and monopolized by the few, while the masses are deprived of their right to the soil—their right to their existence. Franklin once said, "Knowledge is power," but money is the only key that will unlock its store house.

The Professions, as they are popularly termed, viz. our Doctors, Lawyers, Preachers, and school masters, monopolize the education of the country, and by their exorbitant charges for their services, enable them to hold their power supreme and live on the toil of those who work at honest callings.

H. D. P.

Are Slave Holders to be Loved?

BERLIN, Erie co., August 12th 1852.

MR. EDITOR—Although not technically a Disunionist, I love your paper dearly, and nothing would be more gratifying to me than to be thought and to be worthy to contribute now and then a word for your columns. I am glad to witness the "agitation" of the points in controversy between Joseph Treat and "W." The questions involved are im-

portant, and should be freely discussed. I trust that I shall not be thought guilty of any unwarrantable interference in expressing my views in regard to them. I endorse in the main, the doctrines advocated by Mr. Treat. "Nobody is to blame for anything." What can we do but act out ourselves? So long as we are what we are, we cannot possibly do different from what we do. Our actions are necessarily in accordance with our disposition, character, and organization. This is plain. The question then is—are we to blame for being organized as we are? Certainly not; for organization is the result of circumstances over which we have no control. I do not say that we are controlled by circumstances. We act in accordance with our character, or organization, and are only affected, not controlled, by circumstances.—Again—every sin inevitably has its appropriate and sufficient punishment. This we all believe, unless we are very bad individuals. Every sinner is punished sufficiently without being blamed—blame is entirely superfluous. We have no right to inflict punishment of any kind, or in any case. Our business with sinners is not to punish them—not to turn down, shoot, choke or blame them, but to labor for their reformation.

While it is true that no one deserves blame for doing wrong, it is true (and on the same principle) that no one deserves praise for doing right. Right as well as wrong actions reward themselves. The question now arises—shall bad men—thieves, pirates, murderers, be loved? I answer—regard and treat every thing according to its character. In the same sense that we should love the good, should we hate the bad. It is the character or attributes of a person, that we should love or hate. It is these attributes—goodness, justice, truth, meanness, villainy, depravity, that make up the man—without them he has no existence. Bad men are made up of bad principles. Slave holders are a compound of meanness, villainy, depravity. If Friedrich Treat can "love" such a composition, he must be charitable indeed. It is true that in every human being there is a germ that is capable of being moulded into a true man. This germ should be cherished and cultivated, but no man should be loved, only as his character is lovely. We should call things by their right names. Slave holders are thieves, pirates, murderers, (are they not?) and if we do not call them so, we are liars! I cannot agree with Friedrich Treat that we "have all got to back square out." I do not think the true abolitionists wish the slaveholder any harm. Their worst wish is that he may "cease to do evil, and learn to do well." And it is their plain preaching alone, that is to produce the change. It is not part of the preachers duty to tell the sinner that he is a Christian.

FRANCIS BARRY.

Convention of Colored Persons in Pennsylvania.

A convention of colored citizens of Pa. was held at Sandy Lake, Mercer co., Pa., on the second of August. We have received a very voluminous report of its proceedings with a request to publish. Its great length forbids our compliance. T. Taylor was chosen President, N. S. Smith and J. Hamilton Vice Presidents, J. A. Stewart and F. Thornton Secretaries. Numerous addresses were delivered, which in connection with the resolutions prove that many of these friends are not only deeply sensible of their present condition, but also understand the true means of their elevation. The following are the resolutions presented by the business committee—and adopted by the meeting. A series presented by J. F. Selby was also adopted, but we omit them for want of room.

Resolved, That we meet in Convention to-day with feelings and anxieties unparalleled in our experience, and meeting as we have, we trust in the indestructible principles of truth alone for the furtherance of our cause; although the nations of the world have read our history for the past two hundred and thirty years written with our blood.

Resolved, That the age in which we live, and the circumstances by which we are surrounded demand that we should not only speak out with fearlessness and manly independence, but have courage to act according to our resolutions.

Resolved, That death itself is preferable to the condition that we, as colored Americans occupy; we are degraded by CHURCH and STATE. RELIGION and POLITICS; and it must be a lamentable spectacle for the civilized and half civilized nations of the globe to gaze upon the two leading parties of this country, whose platforms are knives to the throats of every sixth inhabitant; and if we may put confidence in the letters received in the Baltimore convention by the Buchanans, the Douglasses, and the Dickinsons, their determination is to ride into power at the sacrifice of all the interests of the colored race.

Resolved, That taxation and representation should and must go together, and we the fifty-three thousand colored citizens of the State of Pennsylvania, demand of the Legislature our right to the elective franchise or immediate abrogation of the laws that compel us to pay taxes; we demand this not as

a concession of the State to us, but as an inalienable right.

Resolved, That we shall unhesitatingly and with feelings of the strongest indignation oppose any and every scheme of colonization in this country while there is one person who clanks a chain, and that we earnestly recommend to all ministers of the Gospel favorable to right and justice, and especially to ministers of color, to discontinue all such systems of racialism as the American Colonization Society.

Resolved, That intemperance and vice of every description should be rebuked and detested, and that we will use all the power that we possess to have all such abandoned.

Resolved, That we will use our utmost abilities to disseminate universal education among our people. And we recommend Central College, N. Y., as the most appropriate place for us as a people to resort to, for the purpose of improving our intellects.

Resolved, That we take into consideration the expediency of sending delegates to the Legislature, to lay before that honorable body, facts showing that we the people of color of this State, do pay over one hundred thousand dollars tax annually, and are yet deprived of the elective franchise.

Resolved, That American Slavery is a violation of the laws of God and the rights of man, therefore we deem it our duty as Christians to protest against slave-holding of every form.

Resolved, That the Constitution of our country guarantees to us the right of speech, and that we will agitate the great question of American slavery at all times and under all circumstances.

Resolved, That if the clergy of this country would do their duty in behalf of human redemption, we would have a general Jubilee in less than a year.

Resolved, That we the colored people of these United States have been oppressed by pernicious laws of the different States of this Union, which are contrary to the laws of God and Justice, and we will use all the power that is in our reach to extricate ourselves from this diabolical power.

Resolved, That we are and ever have been hunted like wild beasts of the forest by those two legged blood hounds set upon our tracks by the officers who the people have appointed to enforce said laws, which are contrary to the laws of humanity.

The convention then appointed S. T. Adley, C. P. Adams and F. Thornton a committee to correspond with Dr. M. R. Delany of Philadelphia, and Robert Purvis of Philadelphia, for the purpose of obtaining their services to present to the Legislature of Pa. at its next session, our claims to a recognition of citizenship. Also R. Travers of Mercer, S. Jackson of Venango, R. Henderson of Crawford, and N. S. Smith of Jefferson counties, were appointed a financial committee for the purpose of procuring monies to defray necessary expenses connected with our cause. Also convention instructed committee on finances to call frequent temperance meetings for the purpose of advising our drunken brethren not to disgrace themselves by attending our next convention, which will be held on the first day of September, 1853, at Millbrook, Mercer co., Pennsylvania.

MR. EDITOR:—Please oblige a subscriber by publishing the enclosed.

For the Ohio State Times.

West India Emancipation.

We comply with the following request with pleasure, and shall be pleased to hear often from the same fair hand.—Ed. Times.

CINCINNATI, August 1st, 1852.

MR. EDITOR:—Will you be kind enough to publish in your paper the following extract of a letter from a lady in Cincinnati to her brother in New York giving an account of the anti-slavery Pic Nic held on Mount Otis on Saturday, July 31st, in commemoration of the Emancipation of the Slaves of the British West Indies? Yours, truly,

CINCINNATI, August 1st 1852.

DEAR BROTHER:—Does the date of this letter conjure up any associations of the olden time? Or are you in the great metropolis of our country, so absorbed in commerce as to have no time to think of the great event which 17 years since made all the bells in British West India ring joyful peals on the midnight air, and made bonfires blaze on all her hills? What a sublime thought it is that when the sun set on the 31st of July on all the tropic luxuriance of that fertile land, it set on 800,000 slaves, mere chattels, and when it arose on the 1st of August it shone on the same number of freemen! Surely the prophecy of a nation being born in a day was fulfilled at that time.

But I stand to tell you about a party in commemoration of this great event which we attended yesterday on Mount Otis. We went about 10 o'clock, to the number of one hundred, more or less, as the lawyers say, and spent the day in amusements of any kind that suited the taste of the passing moment, interspersed with short speeches and good singing by the Anti-slavery choir. By the way that reminds me that one of the songs was enriched by the addition of a new and beautiful stanza containing the names of some of the most prominent Cincinnati abolitionists.

The first speaker was a young man by the name of Warriner, who fleshed his maiden sword on this occasion, but if I mistake not his voice will not unfrequently or unwelcome be heard among the friends of freedom hereafter. The other speakers were Dr. Brisbane, Mr. Watson, Mr. Parker and Mr. Colson, some of whom spoke eloquently on the general subject of abolition, and others gave choice fragments of Anti-slavery experience, many of which were both rich and rare.

We were much indebted to the kindness of Mr. and Mrs. Ernest, who not only gave the use of the beautiful grove in which we met, but provided a stand for the speakers,

sents for the hearers, tea water for the thirsty, a table on which to place the delicacies furnished by the numerous baskets, and all those small conveniences so conducive to pleasure on such occasions.

May we have many more such pleasant meetings.

[BY REQUEST.]

To Alex'r Campbell, President of Bethany College, Brook County, Virginia.

DEAR SIR:—I attended the annual meeting of the Disciples at Hanoverton, where, perhaps, there were eight thousand persons present. The eloquence and fascinating manner of your addresses, chained the attention of the audience to your discourses, and if you are in error you will mislead in proportion as you captivate.

Now, my dear sir, let me say to you, I judge no man except the Savior says, by their fruits ye shall know them, that is the true Ministry. Now if I were to preach, I wish to illustrate on the glories of the Lord and of Christianity, in an eloquent and fascinating manner,—show the excellency of his commandments and laws; and were I to select the two cardinal principles of the decalogue, I should select the Lord thy God with all thy mind and soul and strength, and thy neighbor as thyself—and were I to declare the third of heaven coming down upon all governments of earth, and commandments of men, who make void the commandments of God, and at the same time, be giving my SUPPORT to such laws and commandments as did this, would not my hearers, those who knew me, think that there was a great discrepancy between my preaching and my practice. Thus I might betray myself and in my own case, fulfill the Savior's word—"there is nothing secret that shall not be revealed;" and were I to preach like an angel, might not some of my hearers be in doubt of me, and say I preached righteousness and served the devil. And were I to talk eloquently of the love of Christ I might be brought to a very solemn pause, when I heard a voice from the excellent glory, sound in my ears, "He that hath my commandments and keepeth them—he it is that loveth me." Lord help us all to remember the caution, "Let him that thinketh he standeth, take heed lest he fall." O for honesty of purpose, for the holiness of the christian ministry. Duplicity and cunning we ought to have no use for: be "Jeremies indeed in whom is no guile; and like Paul renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by the truth commending ourselves to every man's conscience in the sight of God. If it be thus with us habitually, we may be occasionally injured and thrown off our guard; but like the needle towards the pole, we shall veer round again to the point of uprightness, (through the grace of the Lord) and we shall have our sympathies on the side of mercy as the Lord has: we shall be drawn to commiserate the poor and the oppressed, for the mind that was in Christ Jesus will be in us. We shall remember them that are in bonds as bound with them; and they that suffer adversity as being ourselves in the body; and surely we shall stand aloof from an evil which makes thousands miserable to humor the caprice, to maintain the luxury and ostentation, and to gratify the ambition and avarice of a depraved and tyrannical human nature; while all who support or uphold such evils, have can they expect to be heard or favored by Jesus Christ, when they shall cry unto him in extreme distress, for "he shall have Judgment without mercy, who hath shed no mercy!"

But why is it, Bro. Campbell, that not a syllable is uttered, or a prayer offered to the Father for merces, for three millions and more of the down-trodden and enslaved, at any of the annual meetings? Are the ministers in the stand afraid to touch the subject in the presence of Mr. Campbell? And are the congregations awed into silence by his talents and influence? and are these the fruits of the true ministry of which the Savior speaks, who came to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that are bound? Surely there must be a great error in such a state of things.—What if all the talent and eloquence, and fascinating manner is only made to help on the delusion? It will produce great evil under the guise of good, for he comes as an angel of light and spreads his net often from the stand, for the Bible says when a man flatters his neighbor he spreads a net for his feet, and Satan may take the whole company in his snare. Any poor man, therefore, may be justified in trying to break this snare and let the prisoner go free. Why is it that our congregations are like the hosts in the desert? trying up for want of rain—spiritual rain; for as there is power in the cries of the oppressed, and as God answers prayer by judgments as well as by mercies, they may learn to understand why they have no reviving times, and that the prayers of the oppressed for deliverance, may shut Heaven that it rain not upon the oppressor! O, let us consider, my dear sir, that the Lord identifies himself with his pious oppressed, weak and needy people; and may you, dear sir, and your brethren, have courage to confess the truth, to act the truth, and in a kind and Scriptural spirit and manner, may we all bear our testimony against that which is evil.

Respectfully,

GEO. H. MARCHER.

HANOVERTON, August 27, 1852.

Points Settled by the Whig Platform.

The Star is sustaining the Whig platform (and democratic also), by a sermon preached almost every day in his paper. We clip the following paragraph from the sermon of Saturday. It is not strange that papers and parties that stand upon such platforms preach such nonsense. The people are not only to be slave catchers and scoundrels, but they

must be Christian scoundrels also. Well they have just as good right to ruin our religion as our liberty. Their religion is as good as their politics. But here is the paragraph—look at it northers, and see what parties are making you.—Carson League.

Important instruction, respecting the duties of slaves, may be derived from the account of the Egyptian bondage of the Israelites.—That bondage originated in an act of injustice, for which there could not be the least apology. The worst evil which the Egyptians pretended to fear from their growing power, was that they would "get them up out of the land," Ex. 1: 10. It was a bondage made bitter by the most infamous cruelty, Ex. 1: 13-22. Again and again the Lord commanded the Egyptians,—not to emancipate the Hebrew,—but simply to permit them to go three days' journey for the purpose of religious worship; and again and again they refused, Ex. 3: 18, 19, and 5: 1-9, and 8: 1, 15, 20, 32. They were even more oppressive than before. If there was ever a case, which would justify servile insurrection, this surely was one. But God did not give them permission to rebel; nor did he even direct them to leave the country, until their masters had given them liberty to do so. The Bible gives no countenance to the idea, that slaves possess the right of revolution, even in the most extreme cases of oppression. Revolution is not justifiable in any case whatever, unless the insurgents have a rational prospect of accomplishing a good, which shall be sufficient to counterbalance the horrors of civil war. As a community of slaves cannot reasonably expect to organize a government which shall realize such a good, they can never be justified in any attempts at insurrection.

From the Nat. Intelligencer.

Reduction of Postage.

BY JOSHUA HOLBROOK.

A "CENT-AN-OUNCE" system of postage for all matter at all distances would give great progress to the "DEMOCRACY OF SCIENCE," and an immense revenue to the Government. The Post Office is the people's department of the Government; more directly, intimately, and deeply affecting the greater varied interests of every citizen than all the other departments united, coming home to the intellectual, social, moral, business, and reciprocal relations of every man, woman, and child in the community.

No other agency but the post office is in any measure adequate to the diffusion among all places, of the light of science and of the soul. No service capable of being rendered to our citizens by this agency is so high or so pervading as this same diffusion of light.—It is the only agency fitted for the work, and the highest work within the power of the agency. There is a dignity, a majesty, a sublimity, a glory in the thought of twenty thousand depositaries and agencies for receiving and distributing, among twenty or thirty millions of citizens, members of the same fraternity, light which illuminates the mind and lifts up the soul to the source from which it emanated.

A system of postage at once simple, liberal, and enlightened, would be no less effective and powerful in multiplying and invigorating the wheels of business than in the diffusion of knowledge. It would set in motion thousands and millions of new wheels never contemplated or dreamed of, while it would give greatly-increased energy to the whole machinery of business. Transmitting examples of goods for determining business transactions, aided by the telegraph for executing it, would add to the economy, the dispatch, and the energy of business operations, to an extent beyond the reach of calculation. In simplicity, uniformity, certainty, and safety, no carrying agency for small packages can equal the National Post Office; affording business facilities for which all would cheerfully and gladly pay at higher rates than to Expresses or any other transporting agencies.

A cent an ounce is sixteen dollars a hundred pounds, \$320 a ton. At that rate—forming an estimate on the ground that the mails on the six or seven thousand routes would average one hundred pounds each package, three trips a week—the receipt to the Government would be more than thirty millions of dollars a year. Looking at the American Post Office as a business establishment, conducted upon the simple principles of business for carrying freight at one cent an ounce, and what intelligent business man can come to any other result in a calculation but vast resources?

By railroad conveyance freight is carried from N. York to Cincinnati for one dollar, and one dollar fifty cents a hundred pounds. Under the proposed plan the Government would receive sixteen dollars a hundred from New York to Brooklyn, a passage of fifteen minutes; and from each of the twenty thousand post offices to its nearest neighbor, be it ten miles or half a mile.

Not to speak of the numberless new springs of business, with vastly-increased power to all, in moving commercial operations, it would add to the interest of agriculture and the mechanic arts increased energies and greatly multiplied facilities. Wheat, seeds, scions, plants, samples of wheat, tobacco, and other products, and numerous articles interesting to farmers, could be sent by process simple, direct, and certain, from any place to any place in the Union.

Whether viewed in its mighty and pervading energies for the promotion of knowledge, social relations, general, kindly intercourse, patriotism, commercial operations, agricultural and manufacturing interest, or Government resources, no intelligent mind, under a full, careful, and candid investigation of the subject, can probably come to but one conclusion on the result of a "CENT-AN-OUNCE" system of postage for all matter safe to be carried at all distances, except across the Rocky Mountains.

A Specimen of Southern Electioneering.

The Nashville Union gives the following specimen of the way the Democrats electioneer at the South. It is an extract of a speech of Ex Governor Brown's of Tennessee. We copy from the Tribune.

"Two years ago, in the very heat of the battle, when blow after blow, and crash after crash, seemed to announce the downfall of the Republic, John P. Hale, the great leader of the Abolitionists, proclaimed in a public speech that he was ready to head an army to march upon the South to put down Slavery. [A stupid lie.—Trib.] What did Franklin Pierce say to that? He sprang forward like the Canadian tiger, and replied, 'You shall first march over my dead body, for I will head an army to oppose you!'—[Gas and huzzah!—Trib.] Noble sentiment! Heroic declaration! Could old Marion or Sumpter beat that? Did Gen. Scott ever make for you such a speech as that? Did he ever exhibit such a sublime devotion to us and to the Constitution? No; for at that very moment he was being nominated by every Abolition Legislature, and his name flying at the head of every Abolition news paper at the North. [Lying again!—Trib.] Fillmore was trying hard to breast the storm; Webster was putting forth all his mighty power; Pierce was leading the great lion of the tribe face to face; but Winfield Scott had not one single word to say in your behalf! Nay worse than that, he threw his sword, his war plume, and all his large honors into the scale against you!"

"There they are yet and there they shall remain until this tragedy shall end. And end it must. I know not when or how.—But when I see so many of my countrymen yet fast asleep in the arms of party—when I see them slumbering on the brink of ruin—when a threat to march large armies down upon them to take away nine hundred millions of their property, can rouse them to preparation—when they hesitate to stand by those who are ready to throw their dead bodies between them and danger, I am obliged to have, and I do have, forebodings as to how this tragedy is to end—that it must end, as the creed of abolition declares, in vengeance, revolution and death! In the language of Mr. Webster, more eloquent and appropriate than which I can utter: 'If that catastrophe shall happen, let it have no history. Let the horrible narrative never be written. Let its fate be like the lost book of Livy, which no human eye shall ever read. Or like the missing Pleiad, of which no man ever knew more than it was lost, and lost forever.'"

Tripped at a Root.

In his autobiography, lately published, the Rev. Abel C. Thomas gives an amusing account of the method by which his father once managed to obey the "higher law," at the expense of "lower law," and at the same time evade the penalty of the latter. It seems that his father had always taken an interest in the colored race, and on one occasion, while in company with his associates, an opportunity presented itself to test his devotion to the welfare of that unfortunate people. A negro fugitive came rushing by, and the officer in full chase.

"Abel Thomas," said the latter, "I command you, in the name of the law, to pursue, and aid me in the capture of that absconded slave!"

"Here was a difficulty, the 'lower law' and the 'higher law' being in decided conflict. To be tossed on the horns of the latter would be uncomfortable; to be goaded by the other would be a serious business; and so the dilemma was avoided by a between position. He ran as commanded, without any reservation as to how fast he should run—his reputation in that line being established—and soon outstripped the constable, by his own companions being in the wake."

"The worst of it was that a few more leaps would place the terrified fugitive in the grasp of the 'lower law,' by proxy; and so, in obedience to the 'higher law,' the pursuer providentially tripped at a root, and fell. The pursued party was out of sight in an adjoining wood ere the rear of the chase closed up to the prostrate form, and much sympathy was excited by his symptoms of suffering.—Essex Freeman.

Conjugal Affection.

Mon. Horace Mann, in his eulogy on the lamented Rantoul, related the following touching instance of conjugal affection, in connection with the last illness of the deceased:

Yet Mr. Rantoul, even amid the agonies of his disease, had lucid intervals. There were convictions in his mind so deep-seated and affections in his heart so strong as to stand unmoved by any tempest of delirium. On being telegraphed respecting the illness of her husband, his devoted and excellent lady, then in Massachusetts, hastened to his succor. She arrived here at six o'clock on the morning of the day he died. Instantly her voice wooed back consciousness and reason. He seized her hand in his, and held it till he breathed his last. Even when his mind wandered, this grasp of affection was unrelaxed. Death only relaxed it.

The swelling of the disease had closed his eyes, and it was beyond the power of muscular contraction to open them. He desired to have them opened by mechanical means, that he might once more behold the features and the face whence, for more than twenty years, the light of love had shone down into his heart. Thank God, sir, that amid all the attentions and strifes and hostilities which seem sometimes to flow out of the human bosom as though it were this natural fountain, there are also affections, sympathies, tenderness and love which are inseparable from it; allied to it by a more congenial affinity; and which we may always find there, "close as green to the verdant leaf, or color to the rose."